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At Home And Abroad
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THE MISSIONARY HERALD

AT HOME AND ABROAD

Vol. CXLII MAY, 1946 No. 5

Editor: ANDREW VANCE MCCRACKEN

CONTENTS

		PAGE
Editorial		3
This Is What We Aim To Do!	*Russell Henry Stafford*	4
That Silent Billion	*Frank C. Laubach*	9
"As the Twig Is Bent"	*J. Leslie Dunstan*	13
The Fourth Dimension of Missions	*Alice E. Cary*	16
Why We Are Going to France	*Elsie Schomer*	20
"Morning Stars" Must Sail Again	*Franklin P. Cole*	24
Creating a World Council	*Douglas Horton*	28
New Ventures	*Lucius C. Porter*	32
Observations	*Albert D. Stauffacher*	36
She's More Than a Name Now!	*Daniel W. Nicely*	37
The Minister's Opportunity	*E. Paul Sylvester*	41
What Is the Unit Plan?	*Frank J. Scribner*	44
About People Abroad	*Dorothy P. Cushing*	45

ILLUSTRATIONS ON COVER AND PAGE 2 FROM EWING GALLOWAY

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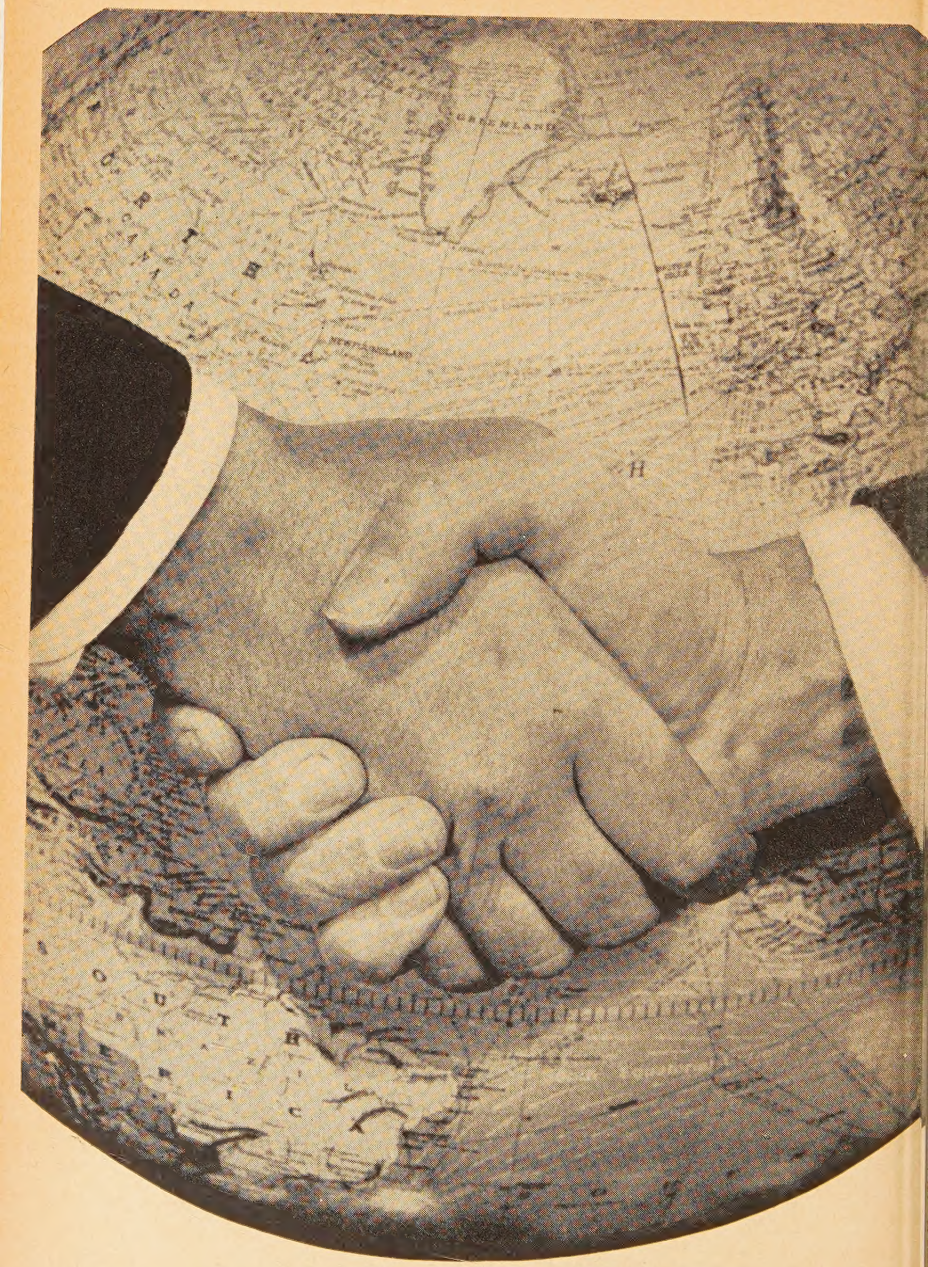

GREENLAND
NEWFOUNDLAND
NORTH
AMERICA
SOUTH
AMERICA

BEYOND DISTRUST

"The atom bomb is the result of influences which, for the most part, unintentionally and unwittingly, we helped to set in motion because we were interested in pushing out the boundaries of knowledge," states the Rockefeller Foundation Report.

Obviously, if peace is to prevail, our devastated world requires now a release of faith, hope and good will as intentionally constructive as atomic energy has been unwittingly destructive.

Unintentionally, we have pushed out the boundaries of fear, suspicion and hate along with the borders of knowledge. Unwittingly, we have liberated forces that can be employed to annihilate mankind. The beginning of the atomic age could be the epilogue of history.

But this need not be so! There are forces strong enough to save us!

Intentionally, we may avail ourselves of these saving influences—"the power of God unto salvation"—unto the more abundant life. Wittingly, fear, suspicion and hate must be transcended if we are to build that better world for which there has been so much sacrifice.

Suspicion dissolved by good will! Understanding displacing intolerance! Reconciliation rising to drive away the dark cloud of apprehension! If our Christian gospel ever appeared impractical that illusion has now been dispelled.

But, for every step taken by science at least two steps are required of Christian generosity and good will. Christians are called to go the second mile. Love knows no bounds. And as we go with love we push before us all the narrow boundaries of materialistic despair.

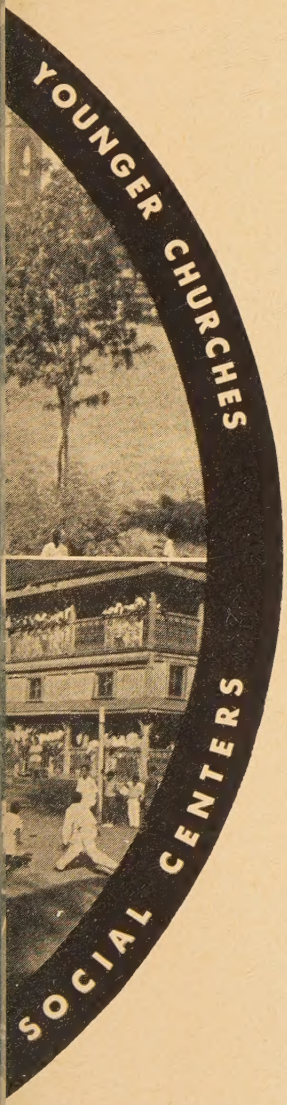
Enlightened, rich, powerful, we Christians of the United States, more prosperous than any people, possessors of the atomic bomb, are in a position either to save or to destroy mankind.

Faced by this alternative, our American Board for Foreign Missions is expanding its program, adding new vitality to its efforts and strengthening its policies for a mighty effort—an effort to persuade and to lead mankind toward new frontiers, beyond the clutch of hatred and distrust.

From the inmost core of faith to the outermost ring of fellowship, we Congregational Christians are committed by tradition and the gospel to the boundless mission of the Christian church—the mission of redemptive and creative good will. While military success offers us a momentary breathing spell, we must take this chance to extend to every corner of our earth the gospel that has given hope for every tomorrow.

NEW MISSIONARIES
DELAYED REPAIRS
URGENT
POSTWAR
NEEDS
WORLD LITERACY
REOPENING STATIONS

THIS IS WHAT WE AIM TO DO



RUSSELL HENRY STAFFORD

THE immediate program of our Congregational Christian churches on the foreign fields is specific, war-occasioned and essential. It includes delayed repairs to our undamaged property, the sending of 194 new missionaries to bolster depleted staffs, specialized aid and counsel to our Younger Churches, an expansion of our system of social centers with special emphasis on a new center in the Chinese industrial city of Tientsin, reopening our mission stations in the Pacific area and an intensification of the world literacy campaign under the leadership of our own missionary, Dr. Frank C. Laubach.

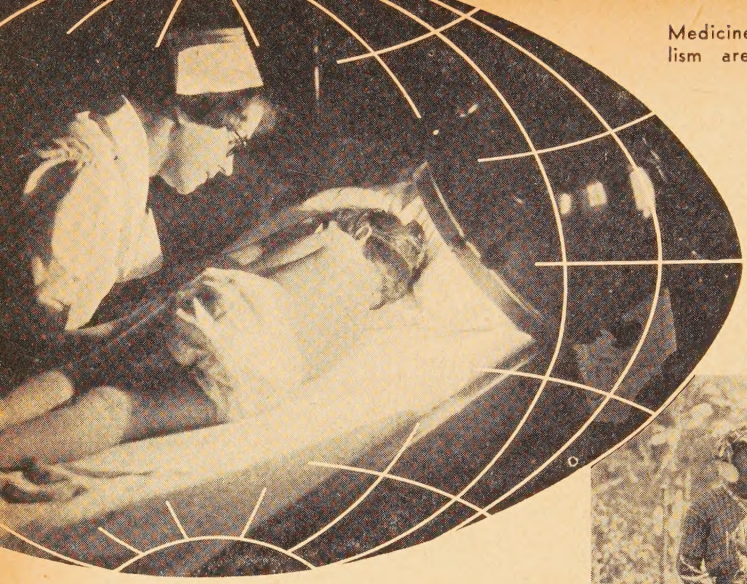
The agency through which this program is being administered is our American Board for Foreign Missions, the agent of our Congregational Christian churches in America at work beyond the borders of the United States.

The total world Christian mission, of which, we are a part, is to bring human beings into saving knowledge of God as he is revealed in the works and words, the death and endless life of Jesus Christ.

That definition is conventional, but its simplicity is deceptive. Its terms in turn require definition. In what sense are they to be understood?

Take that word "saving." What are men to be saved from, and what are they to be saved into?

When the modern missions movement began, in sequel to the opening of regular sea lanes around the world in the middle of the eighteenth century, most Christians were thinking mainly of life after death. They held that all men were condemned by God to everlasting torment, except such as should accept in this life a correct



Medicine, literacy and evan
lism are three of our t

view of atonement through Christ. The tremendous urgency of the revived Christian mission arose from anxious apprehension that the heathen were all bound for perdition unless we could convert them to our creed.

That view no longer prevails. Not that we have lost our conviction of life after death. But we have come to believe more fully that God is like Jesus. A God perpetually indulging vindictive wrath would not be like Jesus. We have also learned from advancing New Testament scholarship that it is treason to the spirit of our source documents to take so literally a few phrases which were evidently intended figuratively. And God has given us to see more clearly than our fathers that this present life is our business while we are in it; the rest is His concern.

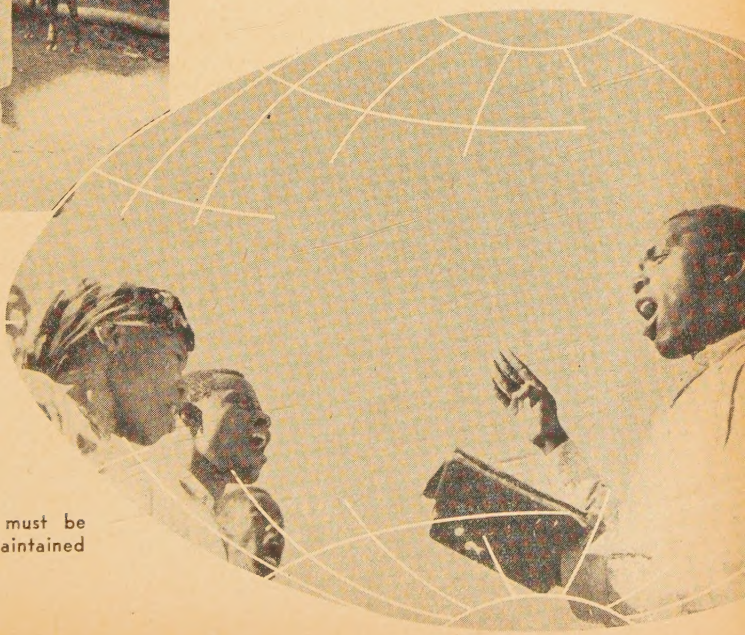
Again, what do we mean by "knowledge?" Do we mean acceptance of a set of words as an accurate description of God and his dealings with mankind? The same word often means different things to different people. If God is like Jesus, he is a personal being. And knowing a person is not a matter of mastering his biography, but of becoming personally acquainted with him. It is possible to know a great deal about a person without ever having met him. Also it is possible to know a person very well without being able to describe him clearly or explain fully how we feel.

So the Christian mission is to bring human beings into such personal acquaintance with God in Christ that they shall be saved in this world. Saved from what? Saved into what?

In the first reaction from terror of hell hereafter as the motive of missions, there was a sharp swing toward overstress on humanitarianism. We must go into all the world to save people from ignorance by means of teachers and schools, from suffering by means of doctors and hospitals, from city slums by means of social settlements, from rural poverty by means of agricultural experiment stations. Now there cannot be the slightest doubt but that all these things need to be done, and we Christians are the people to do them.

Unless we start such measures, no one else will carry them on, for we are the only people who follow the fantastic idea, which would be crazy if it were not divine, of going everywhere to give all we can instead of trying to get all we can. That is the Christian proposal—to make the world over by investing ourselves instead of trying to get all we can.

Our early missionaries did not overlook the need of rendering services like these. They may have gone out primarily with the purpose of saving the heathen from hell. But they soon learned by experience to



world program must be
ıded as well as maintained

help their neighbors in a pinch, whether they won converts or not. For their new neighbors were more severely pinched in more ways than any they had ever seen before. Within the first generation of our American Board for Foreign Missions, a substantial beginning was made along all these lines. What we are doing today, though on a bigger scale, is simply to keep going what our pioneers started.

But they never lost sight of their central aim, which was to save human beings, not just their bodies. Here on earth there are many men in hell whose bodies are in clover. "Man shall not live by bread alone." What every true missionary has always been doing is to bring as many as he could into a new kind of living on the inside, by introducing them to a new friend and standby—Jesus Christ, the same yesterday, today and forever.

If you and I are not having this experience, then we shall never understand the Christian mission. For we are not Christians ourselves, except in name.

In the work of the Christian mission, the relation between personal evangelism and all deeds and agencies of mercy is surely clear. When we talk about the love of God, we are either talking about something we feel, or else we are not really saying anything. And if we feel the love of God, then we shall act it out. When we act it out, the people to whom we speak will grasp for the first time what our words mean. A word is just a word until defined by an act.

We do not help in order to convert. We help because through Christ's eyes of compassion we see a need and the love of God in our hearts makes us want to meet it. But our compassion pierces beneath the surface. We cannot be satisfied until we have brought that man into newness of life through personal acquaintance with God.

But conversion is not enough. No man liveth unto himself alone. God setteth the solitary in families. The newborn child must have the care of a household and later takes his place in that household as an active member. A Christian by himself is only half a Christian. He needs companionship of the like-minded, cemented by tasks shared. The Christian household, the family of the newborn Christian, is the church, that is, a local fellowship made up of neighbors united in allegiance to one Lord and in carrying out his ministry.

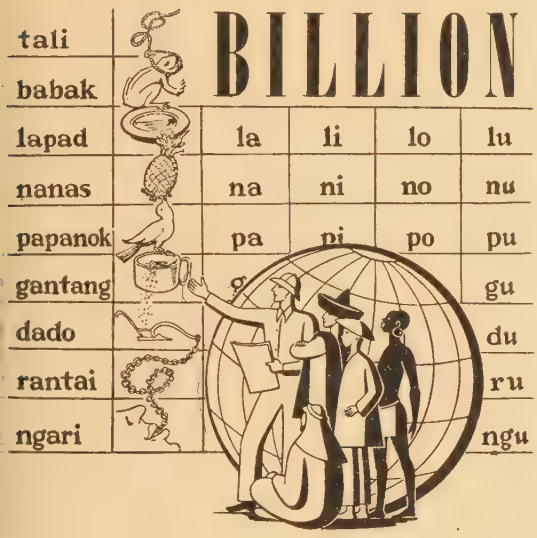
Not only is the church the Christian's home and workplace, but it is set in the world, and its influence extends far beyond its doors. From its hearth, the warmth of human ideals radiates into the whole community. Only when the world conscience shall be established on this foundation of active respect for intrinsic human values can there be hope of public policies so grounded in justice that war shall be eliminated and world-wide civilization can emerge.

This, then, is the project to which our American Board for Foreign Missions and all mission boards of all denominations are committed, in discharge of the Christian world mission: to help people in every need, as Jesus would do if he were here in the flesh; to win all we can to that deliverance from the lower into the higher life which comes through personal acquaintance with God in Christ and loyalty to him; to nurture these redeemed in churches which shall give them life and work in a family group, and keep the Christian movement moving; and from these centers everywhere to permeate mankind with the Christian ethic, that there may be peace on earth.

Dr. Stafford is President of our American Board for Foreign Missions and President of the Hartford Seminary Foundation.

Center illustration, pages 6 and 7, from American Bible Society. Illustration at bottom of page 7 from the Presbyterian Board of Foreign Missions.

THAT SILENT BILLION



. . . the illiterates, reach out with hungry minds . . .

Will they be fed with the message of Christ?

FRANK C. LAUBACH

THE bomb which harnessed the fire of the sun is an ultimatum to the human race. 'Make peace,' it says, 'or perish,' " states Anne O'Hare McCormick.

No well informed man doubts that now. Political leaders, scientists, educators, preachers are all warning one another to do something. But what?

Famine relief is good, but it is not enough. Reconstruction is good, but it is not enough. We need a long range program to help the world out of its horrible condition.

Our churches, through their mission programs, have discovered the way and have proven that it really works. The soldiers returning from the Pacific islands, from India and Africa, say that the missionaries have worked wonders, that these are the men and women who are helping the world to help itself. They say that there ought to be ten times as many technically trained missionaries engaged in education, medicine, agriculture, industry, plumbing and home economics, that these are the men and women who are helping the world to help itself. One dollar and one young life invested in the missionary enterprise will do more for world peace than a thousand dollars and a thousand boys invested in war preparation.

One specific way to save the world is to invest life and money in Christian literacy, the newest and one of the most vigorous missionary projects. Literacy is the spearhead for all social and spiritual uplift.

Nine people out of ten in Asia,

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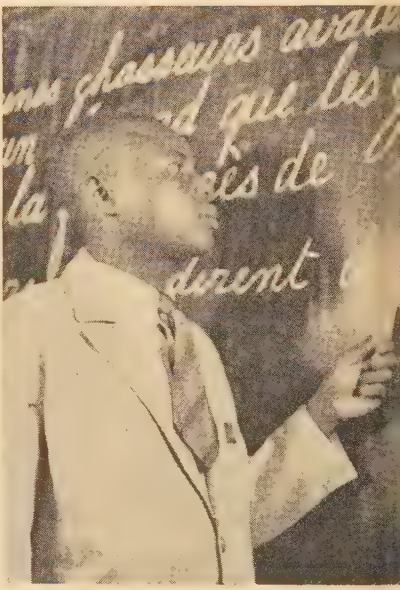


nineteen out of twenty in Africa, seven out of ten in Latin America are still unable to read and write. Nine-tenths of non-Christians are illiterate. In the whole world six out of ten are unable to read and write. Every country knows that illiteracy is a millstone around its neck.

Missionaries have discovered that teaching illiterates is a wonderful way to lead them to Christ. We teach each member of our Younger Churches how to sit down beside an illiterate, to teach him, to win his friendship and to introduce him to Christ. We begin by teaching phonetics, which requires only a few days. Then we teach the life of Jesus with a limited vocabulary.

But when new literates finish our first lessons they cannot read the standard literature printed in their country. We must prepare literature with short sentences and easy words. This kind of material does not exist for adults who have just learned to read. Christian leaders are now working literally night and day to prepare that kind of literature.

My experience in the Philippines and in other countries of the world where there are high rates of illiteracy makes me very optimistic about how easy it is to help the world if we offer something that is needed and wanted. I learned this first from the fierce Moros of the Philippines. When we went there to live in 1930, the Moros so hated Christians that it was dangerous to go outside of Dansalan. We began by studying their Koran, however, and by comparing it with the Bible. Then we helped them reduce their language to writing and devised a very easy way to learn reading. Dozens

hundreds, thousands came to learn. We did not have money to pay teachers, so they taught voluntarily. We coined the motto: "Each one teach one." The fee for learning to read was teaching someone else. Everyone we taught became a friend. Little by little the hatred in that province changed to love. In five years every Moro had become a staunch friend of the mission. We had the only press and the only newspaper they had ever seen. It was a joy to see those who read our newspapers passing the information along to others. The miraculous change that took place there in five years convinces me that this same progress can be made in any other part of the world where a similar program is needed.

No one could live in the Philippine Islands without being optimistic about how easy it is to win the love of people if we think of their welfare. The United States government and missions together lifted the literacy of the Philippines from five to seventy-five per cent in forty years. We practically abolished cholera, smallpox and many other diseases; we gave them good roads and a good government. When the Japanese invaded the Philippines, the Filipinos went to the mountains as guerrillas and fought for us. In *Mother America*, General Carlos Romulo sings our praises until we blush!

Our friendship with China was also obtained by missionaries and a few friendly acts on the part of our government. The fuzzy-wuzzy angels of Micronesia are another illustration, for the natives of Guadalcanal were cannibals twenty-five years ago. Missionaries made many

posite page, a West African sets a student learns French. Above, aubach teaches an illiterate in a can market; right, newly literate Filipinos read a New Testament

of them good Christians and strong friends of America.

I myself have seen in one country after another how wonderfully people respond when you help them in their need. A few years ago all of these countries which I visited were in despair about literacy. They could not find enough money to make all their people literate or enough teachers to do the teaching. No one but the missionaries would even try.

On my second visits to these countries, I would find governments convinced and willing to coöperate with the missionaries in the literacy campaign. This was the case in India. Mr. Gandhi said he did not think India could learn to read as long as the people were hungry and had to work from before daybreak until long after dark. Missionaries proved the contrary. Within two years the government of every state and province took up the campaign.

This was the pattern in South America as well. The first time I visited Latin America only the missionaries would really try to teach illiterates. They succeeded. The second time I visited Latin America the governments of most of the countries south of the border began to enlist in the campaign.

My experience convinces me that if our churches will multiply the number of foreign missionaries five or ten times, and if these missionaries are trained in the technical skills of education, agriculture, medicine and industrial relations, we can lift the world out of its poverty into abundance. We could make the world safe for atomic energy.

Dr. Laubach, who was appointed a missionary of our American Board for Foreign Missions in 1913, is now our missionary-at-large in the field of literacy.

Illustrations from Friendship Press, Foreign Missions Conference, American Bible Society and Methodist Prints.

A library on wheels carries your Christian literature to isolated Filipino villages

By guidance and our support,
Younger Churches grow to maturity

J. LESLIE DUNSTAN

GROWING up is a process filled with possibilities for both children and parents.

The ties that bind two generations should be fundamentally unbreakable, yet the manner of their expression must be ever changing. When the child is young, parents support him; when he becomes an adult, he supports himself. When a child, parents control his ways; when older, he seeks self-direction. In his early years his ideas come from his parents, but later he thinks for himself.

All through the years a multitude of variations must occur in the continuing relationship between members of a family, variations which may either spell disaster for the individuals involved or create the highest and best of personalities.

It is not idle to say that this is at many points exactly parallel to the relationship existing between our churches in the United States and our offspring in lands across the seas, now commonly referred to as the Younger Churches. This name may

be generally applied to those Christian churches in Asia, Africa, the Near East and Latin America which have come into existence as a result of our missionary efforts.

In the interval between the two world wars these churches grew steadily in number. Until 1914, they were kept alive by continuing transfusions of leadership and money from the churches of Europe and North America, while the administrative officers were overwhelmingly occidentals. But in the past thirty years a movement has been on foot among the Younger Churches towards self-government and self-support. Our children are growing up!

The best way to see some of the aspects of this matter is to consider a specific illustration. Most of the Congregational churches in the Hawaiian Islands are the result of missionary work. Their pastors and leaders were for years the people we sent to them from America. More recently, they have produced their own leadership, young men matured in their own Fellowship, carefully trained in our best seminaries, wholly dedicated to the work of the Christian ministry. More than twenty such men have taken positions of leadership in the Hawaiian churches during the past decade.

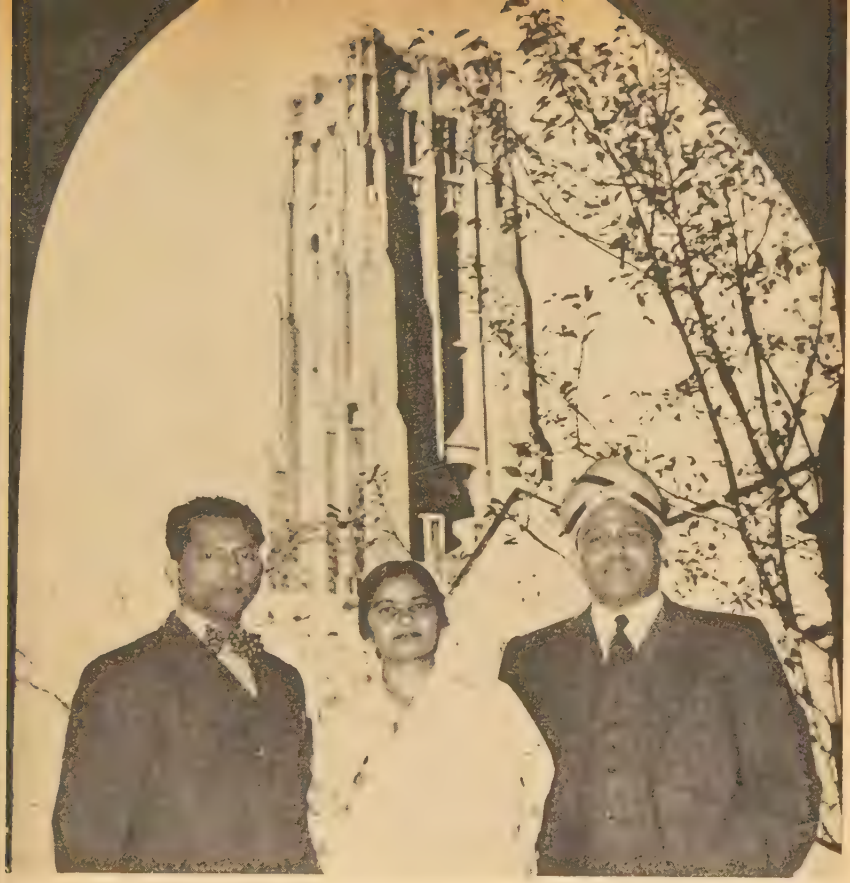
Younger Churches in other parts of the world, however, have not been so fortunate, for their growth was retarded by the war. Their membership, however, continued to expand, and today they are desperately in need of trained leadership. At present they must depend on an untrained lay ministry that is not always available when it is most needed.

To meet this emergency, our churches in America, through our American Board, must send out specialists in literacy, evangelism, theology, social service, medicine and whatever other skills may be needed, who will give intensive instruction and leadership in organization. At the same time, representatives of the Younger Churches will visit America for conference and study with the leaders of our churches at home. The first of these International Seminars has been in progress during the winter in Chicago.

Or consider the matter of finances in the Younger Churches. Once we underwrote their costs willingly, and would continue to do so were it necessary. However, our American Board, recognizing the psychological values of self-help, follows a policy of encouraging self-support for the Younger Churches. But, again because of the war, the date of coming to this self-support has been delayed for Younger Churches in some parts of the world, and we must continue to help them for a time.

On the other hand, in spite of the many problems which they face, the Younger Churches are today insisting upon taking part in the tasks which we in the older churches have undertaken. One church in Hawaii, only a few years ago run by missionary aid, has been on the list of sacrificial giving churches since the inception of our Committee for War Victims and Reconstruction. Another church in those islands, whose members are a small group of young people, heard of the needs of Christians in other parts of the world and forthwith raised over a thousand dollars to help meet those needs. A Christian group in India sent money for the relief of the Japanese. And so the story can be multiplied many times over.

In these and other ways the Younger Churches show that they are growing older. And as they do so, their status is changing from that of children to that of adults. They are beginning to share fully in the



Three Indians at our International Seminar pause before Chicago University's chapel

councils, plans and responsibilities of the whole church family. They have definite contributions to make, for their experiences have in many cases been unique and they have the determination to live and succeed which has been engendered by the fact that they are minority groups in their own lands. We, as their parents, are proud of them.

But we are tied to these Younger Churches not alone by the bonds of parent and child, but supremely through God's spirit which can and will make us one. We cannot see in the Younger Churches another separate unit, another new family, but part of that one great family to which all of us belong. Just as they are a sign of God's continued presence among men, so the united brotherhood of Christian people embracing them and us is the end which we must seek. Their growing up makes possible the world-wide church of our hopes.

Dr. Dunstan is General Secretary of the Hawaiian Board of Missions of our Congregational Christian churches.

Illustrations from British Information Service and Religious News Service.

Social service in Africa

THE FOURTH DIMENSION OF MISSIONS

ALICE E. CARY

SOCIAL service is "the fourth dimension in missionary effort," according to J. Merle Davis, former Director of the Department of Social and Economic Research and Counsel of the International Missionary Council. Thus he gives it a place beside evangelism, education and medical work.

To many of us the Christian social work approach is so natural that it is hard to realize that in the not-too-distant past and even in some circles today it is considered a secondary activity which does not call for our most generous support.

Among the foreign projects of our Congregational Christian churches, we find only twenty-one social centers as against ninety-one schools and thirty-eight medical centers and clinics. All but two of these social centers were started since the close of World War I. There are several reasons for this. For one thing, the first aim of the early missionaries was to spread the Christian message, to build up churches and congregations. The emphasis was strongly on evangelism. Then, on the other hand, social work in America swung so far from the religious motives of its inception that it frightened away many who desired to use the same methods for their approach to problems on the foreign field.

But the rapid industrial growth during this century in South Africa, Japan, parts of India and more recently, China, brought conditions in the great cities of these lands which could no longer be ignored. New methods were needed in missionary work. We found that when people were poor, hungry, ignorant, ill, out of work and living in unsanitary and overcrowded homes,

the spoken word, however kindly, was not enough. Such people needed intelligent and trained help in finding employment, in securing medical attention and better housing, educational opportunities and in developing some form of relaxation and recreation.

Only when these needs had been satisfied would these people have the strength to consider their deeper spiritual needs. And if the person who helped them did so in a spirit of service and personal concern, the time would surely come when it would be most natural to tell them of the great love for all men which Jesus Christ arouses in his followers.

In answer to this problem, our American Board for Foreign Missions has established social work centers in practically every country in which it maintains missionary work. India has the largest number. There are centers for children's and mothers' welfare, vocational education, health and recreation centers. In all of them, the age-old caste system has been broken down. In the Nagpada Neighborhood House in Bombay, the social experiment has brought together Christians, Mohammedans, Jews and Hindus in a program of work, play and study which demonstrates the possibility of uniting irreconcilables in a common purpose.

In Japan we find the oldest settlement work supported by our Congregational Christian churches—the social center founded in 1898 in the slums of the city of Okayama. This and other neighborhood houses in slums and industrial districts have had an influence in local and national problems, pointing the way to eager

CONTRIBUTE TO THESE STRATEGIC POSTWAR NEEDS AND OPPORTUNITIES THROUGH AN EXPANDED SUBSTANTIAL AND COURAGEOUS INCREASE IN APPORTIONMENT GIVING IN THE EVERY MEMBER CANVASS, OR BY A SPECIAL OFFERING IN YOUR CHURCH, OR BY A DIRECT GIFT TO OUR AMERICAN BOARD FOR FOREIGN MISSIONS AS A SPECIAL CONTRIBUTION TO THE POSTWAR EMERGENCY PROGRAM. SEND THIS GIFT TO THE AMERICAN BOARD, HAROLD B. BELCHER, TREASURER, 14 BEACON ST., BOSTON 8, MASS.

Japanese children at play

Below, medical work in West China; at right, a dancing class for Japanese factory girls; opposite page, baby clinic day in South Africa; bottom, Indian education

Japanese who have enthusiastically followed the example.

The response of native groups to our work points to the urgent need for training schools for workers and leaders. Theological schools have helped, but we need more institutions like the Jan Hofmeyr School for Social Work in Johannesburg, Africa.

To list all of the foreign centers supported by our Congregational Christian churches would require too much space. But we must point out the Bulgarian community center at Sophia and the Near East Mission at Beirut. Mexico has its House of Good Will at Guadalajara. China has not only a community program at Foochow, but also an outstanding piece of rural social work in the north, a program closed down temporarily by the war, but soon to reopen with new and greater effectiveness.

And what of the future? We face today more extreme poverty and appalling need than the world has

ever known before. Even in those countries where material destruction has been negligible, economic dislocations and upheavals in thought call for action. We must never forget that the hungry, the cold, the sick and the homeless have neither the strength nor the desire for anything beyond the physical necessities

of food, clothing, housing and medical care.

We are fortunate, indeed, to have a nucleus of trained workers and a few buildings in which to make a fresh start. But where there was one center, a hundred are needed now. We shall not be able to bring more than a fraction of the help that is needed, but we must be ready to put workers in those communities where there is the most to be done. We must then back them up to the limit of our resources. And all this

must be done now. It cannot wait.

For the future, we shall want experienced, discerning workers who can see and read the signs of the times, who will know the strategic tension areas, and who can advise us as to where and how our American Board for Foreign Missions should plan to establish its new social centers. They will join hands with all other religious workers to help rebuild the world so that men and women everywhere will know Jesus Christ as their redeemer.

Miss Cary was a missionary in Japan under our American Board until 1944, when she became its Secretary for Japan.

Bottom illustration, pages 18 and 19, from British Information Service.

WHY WE ARE GOING TO FRANCE

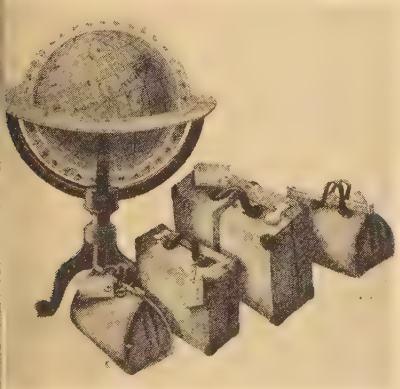
ELSIE SCHOMER

WHY a young couple should want to be missionaries is a mystery to the majority of people—even to many good church members!

If the couple has the ability to work effectively in their own country, why go someplace else, especially when it almost always means linguistic problems, orientation to a strange culture and at least an initial ineffectiveness?

Our decision to join in the missionary outreach of our churches springs from our observations of the mess the world is in, as well as from our deep inner conviction that the brotherhood of man under God is that for which we wish to give our lives. There are plenty of evidences of lack of brotherhood in our own land—racial discrimination, industrial conflict, and a lack of brotherhood in our American churches, unhappily divided as they are by cultural, racial, class and doctrinal barriers.

The disharmony between nations seems to us even more horrible. We would do what we can, without illusions but not without faith, to remove some of the causes of war and to make a peaceable community of this world.



In 1942 our Congregational Christian churches, meeting in General Council at Durham, looked upon the plight of the nations and began to plan for reconciliation. Though Europe was then a silent, a fearfully silent continent, our American churchmen knew that the time would come when European churches would again speak, and they wished to be ready to offer them what aid and comfort they might need. The Mission of Fellowship to the Churches of Europe was authorized to give whatever aid in the form of personnel the European churches might request. Our American Board for Foreign Missions was given responsibility for this Mission. We immediately wrote to the Board of our eagerness to have a part in such a project.

When the European guns finally ceased firing, two French pastors came to America to tell of a glorious plan they had in mind. They had learned of the Mission of Fellowship, and word had somehow reached them of our desire to have a part in that Mission. Through our American Board for Foreign Missions they invited us to come to work with them in their church and school.

Chambon-sur-Lignon is a village of 3,000 in the Cevennes mountains of southeast France, a center for more than 10,000 mountain Protestants. Remembering that their ancestors had been refugees from the

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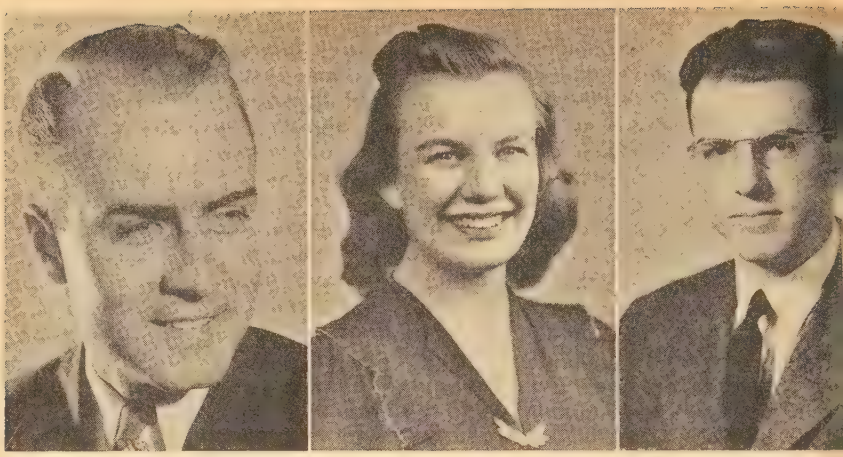
ONE OF THE 194 NEW MISSIONARIES BEING SENT ABROAD BY OUR CHURCHES TELLS WHY SHE AND HER HUSBAND CHOSE THIS CAREER



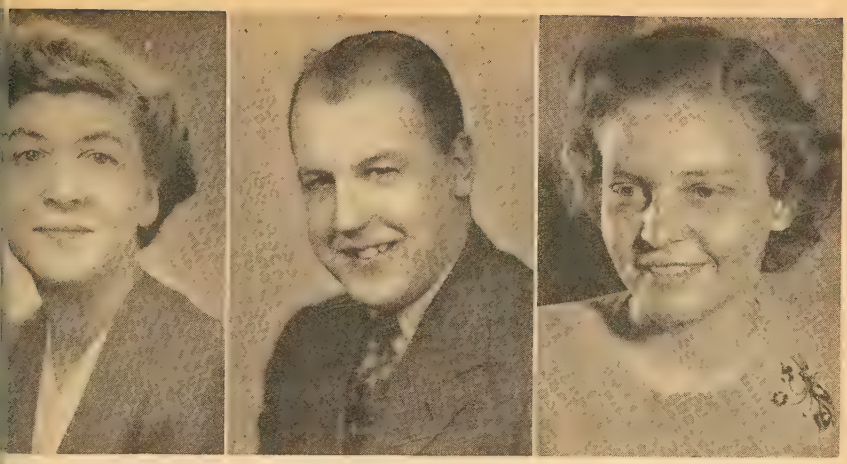
Raymond Giffin and Alden Matthews are going to China, Mrs. R. C. Mueller to India

terrors of the persecution which they underwent throughout most of three centuries, these villagers had opened their homes, their school, their church and their very hearts to refugees fleeing from the Spanish Civil War, from Nazi oppression and from American bombing. Despite the raiding of a school dormitory by the Gestapo and the carrying away of twenty-five boys and their teachers, never to be heard from again; despite the imprisonment in a concentration camp of their leaders, the townsfolk bravely carried on their work of ministering to the persecuted, guiding them across the mountains into the relative safety of Switzerland.

The story of their courageous wartime witness to the love of God and the brotherhood of man may be repeated often in other villages of Europe. But the result in the lives and plans of the people of Chambon-sur-Lignon is, to our knowledge, unique. Meeting, living and working intimately with people of many nations who were driven to them for refuge, they caught a glimpse of their true destiny. Under the guidance of the pastor of the church and the principal of the school, they came to hope that Chambon-sur-Lignon may become a truly international community, a regional center for the Protestant faith and Christian education. Pastor André Trocmé told us: "The church at Chambon is neither liberal nor conservative; the key word among us is fellowship. Our church is the church of the reconciliation."

The vision of this community is so akin to the vision we have of one world under God, we were overjoyed to be invited to join the staff of the church and school. Both the pastor and principal have been in concentration camp for a time, and they and their people are worn by years of strain and hunger. Pastor Trocmé must have help with his parish of 2,000 members, including nearly 600 young people from the farms, the village and the school. There are five or six young people's groups needing more guidance than he can give.

Principal Edouard Theis wants a teacher of English who can introduce his students to American history and



Mrs. R. H. Grant goes to Japan, Robert Mueller to China, Mrs. R. H. Giffin to China

ife. Doubtless, competent French personnel could be found, even though the salary of a French pastor or teacher in their school is only half of what a public school teacher there receives, and even though very few teachers and ministers were graduated during the war.

But they want Americans to do this work, to bring into their growing international community some of the atmosphere and viewpoints of our vast United States. They feel, moreover, that many of their people have too narrow a view of America as a result of the incidents of the war, and they hope we can help them discover some of the happier and more enduring aspects of American life.

The provisional outline of our work calls for me to help with music and teaching in the church school, and with instruction on the coöperative movement among the young people. To the recreation program of the school and the church I shall bring folk-dancing, Colorado style. My husband will be a minister of the church, especially concerned with the young people's groups, and a lecturer at the school in the fields of English and American history.

As we prepare to sail for France, we are humbled by the graveness of the European rehabilitation problem and the little we can contribute toward its solution. But we have a firm conviction that it is just such fertile faith as these people at Chambon possess which alone can enable the architects of world government to realize any part of their political and social plans. Even with such life at the roots green and moist again, it is quite possible that humanity's new world order will not be attained. Be that as it may, building up the life of a community such as the men and women of Chambon yearn to develop is a work that stands by itself. It is a deep privilege to help raise here on earth a colony of that perfect universal order of God which is not new but eternal.

At this writing, Mr. and Mrs. Schomer and their daughter are preparing to set sail for France as missionaries of our American Board for Foreign Missions.

Illustration on page 20 by Lisa Larsen, Graphic House; courtesy of "Mademoiselle."

FRANKLIN P. COLE

"MORNING STARS"

FOR the first time since the days of the old China trade and the clipper ships, the world of the Pacific is stirring popular imagination and economic curiosity simultaneously.

We have been much too slow in understanding the Pacific areas. Much of our diplomacy has been casual and irresponsible. The influx of Western business and Western customs brought with it the usual evils. We really know very little of the forces at work among the peoples of the Pacific, and what little we do know has been poorly appraised.

There is one historic exception to all of this: the work of Christian missions. In most cases they have preceded the industrialists and have laid foundations on the good things from our Western civilization. The activities of both missionaries and businessmen were curtailed by the war. It is now time for the missionaries to go back and fill the specific needs of the people who have learned to trust them. The Pacific area cries out to our churches in more ways than can be described in this brief article.

The Philippines need us, for these islands have suffered much and their Christians look to us for help in reconstruction. The history of our Congregational Christian work there dates back to 1902, when our mission was begun at Davao on the now devastated island of Mindanao. On this island began one of the most thrilling chapters of missionary history ever written: the Laubach literacy program which is now world-wide. Here, too, in 1928 was effected the union of the Congregational Christian, Presbyterian and

CONTRIBUTE TO THESE STRATEGIC POSTWAR NEEDS AND OPPORTUNITIES THROUGH AN EXPANDED SUBSTANTIAL AND COURAGEOUS INCREASE IN APPORTIONMENT GIVING IN THE EVERY MEMBER CANVASS, OR BY A SPECIAL OFFERING IN YOUR CHURCH, OR BY A DIRECT GIFT TO OUR AMERICAN BOARD FOR FOREIGN MISSIONS AS A SPECIAL CONTRIBUTION TO THE POSTWAR EMERGENCY PROGRAM. SEND THIS GIFT TO THE AMERICAN BOARD, HAROLD B. BELCHER, TREASURER, 14 BEACON ST., BOSTON 8, MASS.

MUST SAIL AGAIN!

Above, left, two Samareno boys examine New Testaments; center, Morning Star 2, which sailed from Boston for Micronesia in 1866; Chaplain Cole makes young friends in Japan

United Brethren work as the United Evangelical Church of the Philippine Islands, an event of the most far-reaching ecumenical importance.

Today the scene is quite different, although the spirit of the people is unchanged. Davao was first to be invaded. All Americans, including our missionaries, were promptly interned. Congregations were scattered as many families left seacoast towns for temporary shacks in the hills. Ministers followed and continued their work as well as possible under such difficult conditions. One Moderator was massacred with his family. Another died of the effects of prolonged malnutrition.

Medical services were sharply curtailed. Dansalan dispensary was burned to the ground early in the war. The Cagayan Hospital equipment was requisitioned by the American army and moved into the hills where they hoped to make a stand. The Davao Hospital was allowed to continue and did what it could for the Filipinos and the 2,000 American prisoners of war encamped nearby.

When American troops liberated Mindanao, the bombardment destroyed churches, auxiliary buildings and equipment. Complete information about damage is still to be obtained, but there is no doubt that it is extensive. Nevertheless, the foundations laid for our work in the minds and hearts of the people have held firm. Now is the time to return and help them build again the structure of their society.

Of what has happened in our mission fields in Micronesia, we know much less. It is known, however, that in this area, also, congregations have been scattered and leaders have suffered all the discouragements and disillusion of war. Reports brought back by chaplains and servicemen all agree in one respect: the demonstrations which native peoples have given of Christian living in the midst of war are outstanding in Christian history.

One of these reports comes from another Congregational Christian chaplain who was stationed on Tarawa. By some inexplicable means, the people of a neighboring island heard that an "American Board minister" was on Tarawa. A pastor and twelve parishioners came to Tarawa to invite him to visit their community. The chaplain went. Native families came many miles by sea, others walked long distances to participate in an extraordinary welcome for this first representative of our Congregational Christian churches to visit them in three years.

The work in the Marshall Islands and on Kusaie, in the Caroline Islands, is exclusively the responsibility of our Congregational Christian churches. If we do not restore and reinforce this work, it will go undone.

Japan, also, looks to us, in humility and repentance. She knows that her misdeeds have expelled her from the family of nations, and she wants the militarists who misled and defamed the nation promptly and justly punished. Even before our occupation

forces swarmed ashore, Kagawa was organizing a "National Repentance Movement" and (at the suggestion of the Premier) an "International Peace Society."

Japan needs understanding and spiritual fellowship. Her liberal and Christian leaders would have us understand the feudalism which flowered in despotic militarism, the poverty and ignorance of the masses which made them the prey of the glowing promises of the militarists for empire expansion and "a place in the sun." The Christian pastors and liberal leaders, most of them educated in America, have long believed in the democratization of Japan, and now sincerely welcome the reforms under MacArthur's administration.

Japan asks, too, for Bibles and missionaries. I had the privilege of delivering several hundred New Testaments to the Church Union offices shortly after V-J Day. The Testaments were written in English, but Dr. Kagawa said they would be used in English classes, which are swamped with large enrolments. So many Bibles and paper stocks were burned during the war that a Bible now sells for 250 times its prewar price. Fortunately, Bibles are now being sent to Japan in ever increasing numbers by our missionary agencies.

Japan wants missionaries. I feel that the call to Japan is one of the most challenging in the world today. The people who were betrayed by their old leaders and forsaken by their old gods have been shocked and stunned. They are just now beginning to emerge from a spiritual vacuum and are viewing Christianity with cautious interest. The missionaries who go to them now must be utterly selfless, passionately devoted to Christ and his kingdom, prepared to become servants, not administrators, of the Japanese Church.

The flaming fingers of war have touched all the Pacific areas—the Philippines, Micronesia and Japan—where we have conducted our historic work. Funds are necessary today to send out new missionaries, make delayed repairs, and send specialists to guide our Younger Churches. Sixty-four thousand dollars is required to reopen our stations in the Pacific.

All this can be done with a little time and the necessary funds. The most important ingredient of all—the desires of the people to have our help—is present in abundance. One of our chaplains encountered it on a Pacific island. "The buildings had been destroyed," he wrote. "I found, however, a metal cross that had been damaged by a bomb. I keep the cross as a symbol of the indestructible faith of the Christians of the Pacific."

Mr. Cole was a Navy chaplain who was stationed on a seaplane tender serving in the Marshall Islands, Ulithi, the Mariannas, Okinawa and Tokyo Bay. During three months' stay in Japan, he met many Christian leaders. He has just returned to his pastorate at The Church-in-the-Gardens, Forest Hills, New York.

Creating a World Council

DOUGLAS HORTON

EVIDENT to any thoughtful observer of the church in the modern world is the need for interdenominational coöperation at the international level.

We of the church are constantly asking the nations through their statesmen to strive for unification. Is it unfair of them to turn to the churches with the retort, "Physician, heal thyself!"? If international society lies at the side of the Jericho Road, broken and half dead, having fallen among thieves, what can the church do about the situation if it lies on the other side of the road broken and half dead itself?

I have just returned from the meetings of the Provisional Committee of the World Council of Churches and of the Committee ad Interim of the corresponding interdenominational foreign missionary organization, the International Missionary Council, held in Geneva, Switzerland.

The very speed with which we can make the journey to and from Europe today gives breathtaking proof of the shrinkage of the contemporary world and the dreadful necessity for learning to coöperate. We left Ireland at one in the morning, local time, and were at La Guardia Field,

THE WORLD COUNCIL OF CHURCHES

WITHOUT FANFARE, MEETINGS OF FAR-REACHING IMPORTANCE HAVE BEEN HELD IN SWITZERLAND BY THE WORLD COUNCIL

Members of Committee Ad Interim of the International Missionary Conference at Geneva

New York, before noon, local time, the same day. As I looked at the skyline of that city, I could see in my mind's eye the tangled ruins of the cities of Europe, only a few hours distant, which yesterday had lifted their own towers proudly to the sky. The time for international coöperation is now; tomorrow will be too late. The formula for survival is just as simple as that.

The World Council of Churches knows this, and so does the International Missionary Council. It was a solemn experience to sit at a council table where the future of world Protestantism was being discussed by men who knew the difficulties of these times as few others do—men who, having gone through the war in prison or concentration camp, have had ample opportunity to think. They have had the truth burned in upon them that the world needs nothing so much as a Church of Jesus Christ, reborn in spiritual power.

There was Pastor Martin Niemoeller, who had recently emerged from his six years in a German jail. A modest man, with the glow of Christian passion in his eyes, he never spoke without adding wisdom to the discussion. It was always a dramatic moment when the Archbishop of Canterbury preceded or followed him in the discussion. So far as I can remember, their views coincided in every instance; so easily does the spirit of Christ bridge the differences of late military enemies.

Ever in the foreground was Bishop Berggrav, the spearhead of the resistance in Norway. It is hoped that he may pay a visit to the United States in the near future. Bishop Wurm, who went through the war with an unclouded record of challenge to the Nazis, also made his presence felt.

Pastor Boegner of the Reformed Church of Paris, presiding at all the meetings of the Provisional Committee, was chosen as one of the five Presidents of the World Council, the others being the Anglican Archbishop of Canterbury, the Lutheran Archbishop of Upsala, the Orthodox Archbishop Germanos and Dr. John R. Mott, who well represents those of us who belong to the free churches.

Dr. Mott carries his eighty-odd years with vigor and charm. The entire ecumenical movement of our day stems from the Edinburgh Conference of 1910, at which he was the guiding spirit. Meeting him at the railroad station after the meetings were over, I asked him how he estimated them. "The World Council," he replied, "has at last found itself; the ship is now squared away to the future."

To all the meetings the Congregationalists present made their contribution. Dr. Fred Field Goodsell of our American Board for Foreign Missions, presided at one of the

plenary sessions of the Committee
id Interim. Dr. J. H. Arnup, a
nember of the United Church of
Canada of which former Congrega-
ional churches are a part, was
present at the missionary meetings.
Dr. J. Merle Davis has probably
lone more as a Christian sociologist
nd statistician than any other
ndividual in the last generation to
nake foreign missionary work rele-
ant to the economic and social
background of the countries in
vhich missions are carried on; the
roup accorded him its grateful
ppreciation as he formally retired
rom active service.

Dr. Wynn C. Fairfield, the execu-
ive secretary of the Foreign Missions
Conference of North America, which
s the American unit of the Inter-
national Missionary Council, often
ed the thinking of the group through
ifficult issues, especially those con-
erning eastern Asia, where he had
ved as a missionary of our American
Board. Dr. A. M. Chirgwin, the
xecutive secretary of the London
Missionary Society, the oldest of all
oreign missionary organizations, was
here. At the head of the table sat
Norman Goodall, an executive secre-
ary of the International Missionary
Council, with headquarters in Lon-
on. Present at all the meetings was
Henry Smith Leiper, executive secre-
ary of the World Council. Robert
oot proved his indispensability as
he public relations chief in charge of
ll matters of publicity. His services
ere contributed to the World Coun-
l by our Committee for War Vic-
ms and Reconstruction.

Dr. L. W. Goebel of the Evan-
elical and Reformed Church was
specially invited guest. His knowl-
lge of the background of the Swiss
nd German churches made him a
pecially useful consultant. Pro-
ssor Carl Schneider, of Eden Sem-
nary, whose services are contributed
to the relief program of the World Council by the Evangelical and Reformed Church, returned from Vienna just in time to attend the sessions.

One of the men of our staff at 287 Fourth Avenue whose judgments regarding our churches are particularly keen wrote to me the other day: "The average church member thinks of his own local church as central and of the churches and agencies abroad which he helps to support as subsidiary. With the formation and function of the World Council of Churches and the International Missionary Council, this concept is an anachronism. We must learn to think of our local churches as units in a world church."

That is exactly true. The only way to meet adequately the problems of one world of nations is by one fellowship of churches. It is for the sake of the whole church ministering to the whole world that we must keep each unit spiritually strong—the individual Congregational Christian, the local church, the Association, the Conference, the General Council and the International Congregational Council.

The last-named is to meet in the near future, probably in 1947, in this country, though as yet no decision has been reached. Congregational leaders in all parts of the world are agreed, however, upon one thing: the International Congregational Council should meet more frequently, and its work should be sustained between meetings. There is general approval of the idea that world Congregationalism should be strengthened, so as to become a fitting pillar in the edifice of the World Council of Churches.

Dr. Horton is Minister of our General Council. Illustration on pages 28–29 from Religious News Service.

NEW VENTURES . . . must be launched on all foreign fields at once!

LUCIUS C. PORTER

IN these postwar days there is opened before the Christian enterprise throughout the world such a door of opportunity as no other human generation has faced.

The atomic energy placed in our hands may mean world salvation and enrichment of life for all through coöperation and mutual love. It will mean world destruction if coercive, minority control and exploitation of other human lives prevails and selfish nationalism continues. The program of Jesus is the only program for the salvation of men, the only program for "one world."

How strikingly modern that program is as Jesus stated it to his fellow-townsmen at Nazareth! "The Spirit of the Lord is upon me for he has consecrated me to preach to the poor, good news; to prisoners, their

elease; to oppressed, liberty; to proclaim the year of God's favor."

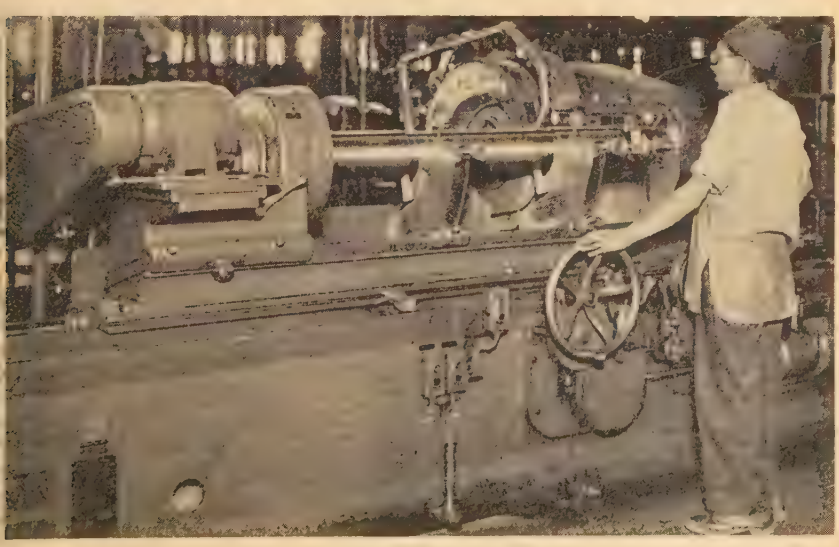
Each of these imperatives is terribly urgent today for the millions of men overwhelmed by the poverty, sickness, hunger, hopelessness of postwar destruction and devastation. One hears much of large scale rehabilitation plans in these days. There is great need for such plans. But the Christian enterprise will not fulfill God's purpose if it seeks simply to rebuild what has been destroyed and reconstruct the prewar world.

A word from a colleague in China, Hugh W. Hubbard of Peiping, best expresses the temptation and the opportunity. He writes: "Both Mr. Wei (his Chinese co-secretary) and I are extremely anxious that we shall not carelessly slip back into the old ways of doing things without learning something better from the prewar period."

Not old ways of doing things, but new ways, better ways are needed. Creative imagination and inspired vision must discover new ways to

This handwritten newspaper was pasted on a Chinese town wall by a rural service team

The machine age has brought to India all the well-known problems of industrialization



carry Christ's gospel of abundant life to the areas of life hitherto untouched; new ways to focus the dynamic of coöperative love in untiring, persistent, zealous effort against the "organized lovelessness" on which present economic, social and international arrangements are, in large measure, based. We must, in Dr. Mott's thrilling phrase, "lend ourselves to the impossible" and make "our difficulties our salvation."

To find concrete illustration of possibilities in such persistent pioneering as is demanded of us today, consider conditions in China and the new and better ways that must be employed.

As soon as the limited objectives of essential rehabilitation are reasonably met, all established Christian work must be left in the hands of Chinese Christians. We missionaries have been working for a truly indigenous Chinese church. We must now take advantage of the present conditions and turn over to Chinese Christians the leadership and eventual support of the churches, schools and hospitals already established. This procedure will release the personnel and financial resources sent from the "older churches" for areas of Chinese life as yet untouched by Christian and democratic influence.

A specific call has already come to our American Board for Foreign Missions to found a Christian Middle School at Lan Chow in Kansu Province, to train leaders for the great Northwest provinces who can enter into and leaven rural life with the gospel of love and growth, as graduates from the older schools of our Board have entered the coastal regions and urban life of China. This call should be answered immediately so that Christian effort may coöperate with local and national interests already concerned about that region.

Foreseeing the immense probabilities of growth and influence on a national scale for the Chinese labor movement, we must begin a Christian mission to win its confidence and give it our help. We must study the needs of labor, join the struggle in China against coercion and exploitation of labor groups, stir them to self-reliance, become their friend and leaven their outlook so that they may become a force of material and spiritual uplift for the whole nation instead of a partisan class movement.

Long before we ever heard of "communists" in China, our missionaries were concerned about the conditions of life of the underprivileged farm folk. Many a missionary has helped on a small scale to raise the standard of living by introducing farm products—fruit raising, peanuts—or industries—cross-stitch embroideries, hair-net making—to give a financial basis for a richer life of the spirit.

The world problem of today is one of adjusting communistic economy to capitalistic economy in terms of mutual respect instead of mutual distrust. We must discover and mutually interpret the degree to which there are common aims for the uplift of the downtrodden. This is a pressing need in North China. Such a mission would do much to help toward unity in China and would have influence on other regions.

We have deeply appreciated the value of the Chinese Industrial Coöperatives, already developed by Rewi Alley into a significant Chinese rural life movement. Now we must throw the influence of Christian missions behind it. C.I.C. needs help to overcome the attack of conservative privileged interests and help in winning support from traditional-minded common folk. Christian schools should specialize in training men and women to meet its need for personnel, men and women

Hemp is weighed at a Co-op established by a Christian group for the use of Filipinos

who will enter the C.I.C. service with Christian faith, endurance and hopeful outlook to supplement their training in scientific economic and social techniques.

We must share heartily with non-Christian Chinese leaders in their enthusiasm for western science and technology as means for helping in China's reconstruction, and in their eagerness for humanitarian service for the rural masses. These are lines of activity which we can share with them and in which they welcome our help.

The Chinese people, with the surge of new energy that comes from release from oppression and war effort, will soon move into the place of influence in the family of nations that its area and population deserve. The China of tomorrow, like its Generalissimo during World War II, will be one of the Big Five. Creative Christian pioneering today will determine whether or not that great China will contribute to the spiritual forces of the world. Christianizing the Chinese nation—an impossible task? Yes, for men. But with God all things are possible.

What has been suggested for China can be matched with similar pioneering tasks for India and Africa, for every continent and for each nation. Christians today must unite in such pioneering for Christ's program. The difficulties they face become their salvation as the amazing power of God brings to pass among men his reign of righteousness and liberty, of joy and peace and unity.

Dr. Porter was appointed a missionary of our American Board in 1908 and served in China until his internment in Weihsien Internment Camp in 1943.

Illustrations on page 32 and at bottom of page 33 from British Information Service.

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

MANY churches are going the "second mile." How far, and how? A single illustration must suffice.

"Our church agrees to increase its budgeted apportionment giving in 1946 by eighty-two per cent and its giving to the Committee for War Victims and Reconstruction will approximate two dollars per member."

This comes from the First Congregational Church of Jamestown, New York, of which Frank B. McDuffee is minister.

In 1945 this church of 519 members gave $1,652 to budgeted apportionment, an average of $3.18 per member. An eighty-two per cent increase for 1946 means $3,000, an average of $5.78 per member. It can be done. It is being done.

How was it done? At our request the minister gave us the story. Every step in the procedure is important to complete success.

"There was an extended period of preparation. In sermons and in the announcement periods throughout the fall, I made frequent references to the forthcoming canvass as presenting to us an opportunity to promote peace through creating good will as well as confronting us as American Christians with a heavy responsibility to implement our gospel.

"A group of leaders were carefully acquainted with the needs and with the program. Their enthusiastic support was enlisted from the beginning. The brochure and a letter from the minister went into each home. On the night of the parish dinner to consider the budget, a careful explanation of the whole Postwar Emergency Program was made by the minister. The treasurer of the church and the chairman of the board of trustees each spoke briefly in endorsement of the fund. The canvassers were carefully trained and seventy-six new pledges were received for current expense and fifty-one for benevolence. The entire amount pledged at the church meeting has been subscribed individually.

"This church has six gold stars in the form of a cross on its service flag. Our people believe that there is no better way than through this giving to honor the memories of those six young men and so to make good use of the opportunity afforded by their sacrifice!"

Fourteen State Conferences which have made reports show an increase of thirty-one per cent in budgeted apportionment giving for January 1946 as compared with January 1945. Ten of these same Conferences show an increase of 65.5 per cent for February 1946 as compared with February 1945. Two more have written that the full quota for 1946 will be forthcoming before the Conference retains its percentage for its own postwar work.

From across the seas comes this challenging word as to what our Congregational friends in Great Britain are doing. In the face of all they have lost and suffered, they are raising £500,000 for the reconstruction of their churches, £200,000 for the centennial fund of the London Missionary Society and, in addition, a substantial gift for aid to the churches on the European continent.

A. D. Stauffacher

She's more than a name now!

DANIEL W. NICELY

Another Congregational Christian church "adopts" a foreign missionary.

NEVER before have foreign missions been so real to me," remarked a member of our church the other day.

The reason? We have adopted a new foreign missions project, and the young nurse who now represents us in India visited us for a full weekend.

She is Miss Ellen Moulton, R. N., and she was the unanimous choice of our committee from among the list of suggested projects presented to us by the Project Secretary of the Missions Council. She is now in India for service in Wai Hospital.

Thus South Congregational Church in Concord, New Hampshire, joined the

At an afternoon reception, Miss Moulton is introduced to the members of the church

long list of Congregational Christian churches that have chosen the project method of increasing missionary benevolences. That is, it has made a pledge, like the pledge of any church member to the budget of his local church, to support a specific unit of Christian work with a definite amount of money. Projects may be chosen from the work of our Board of Home Missions, our Council for Social Action, our State Conferences or, as we have done, from that of our American Board for Foreign Missions.

We were fortunate enough to be able to have Miss Moulton with us for a weekend before she left for India and to become well acquainted with her. She visited South Church last October for a Service of Dedication to her work. While she was with us, it was arranged for her to meet as many of our church members as possible. Now she is much more to us than a name. She is our personal representative on the foreign mission field.

Miss Moulton arrived in Concord on a Saturday afternoon, in time for a dinner which the Church Committee and the Board of Trustees gave in her honor. To assure an informal atmosphere, it was held at a tea room rather than at the church. The representatives of the church were accompanied by their wives or husbands.

The dinner was followed by an informal program in which the minister, the vice-moderator and the chairman of the trustees addressed Miss Moulton on behalf of the church. Our guest spoke of her work. Then motion pictures of Wai Hospital and of our work in India were shown.

On Sunday we seized every opportunity to have our children and young people know our missionary. Miss Moulton addressed both ses-

sions of the senior high and junior high societies and graciously answered questions about her purpose and the work she expected to do.

At the risk of the complete exhaustion of our guest, a congregational reception was held in her honor on Sunday afternoon so that all of our people had an opportunity to meet her personally.

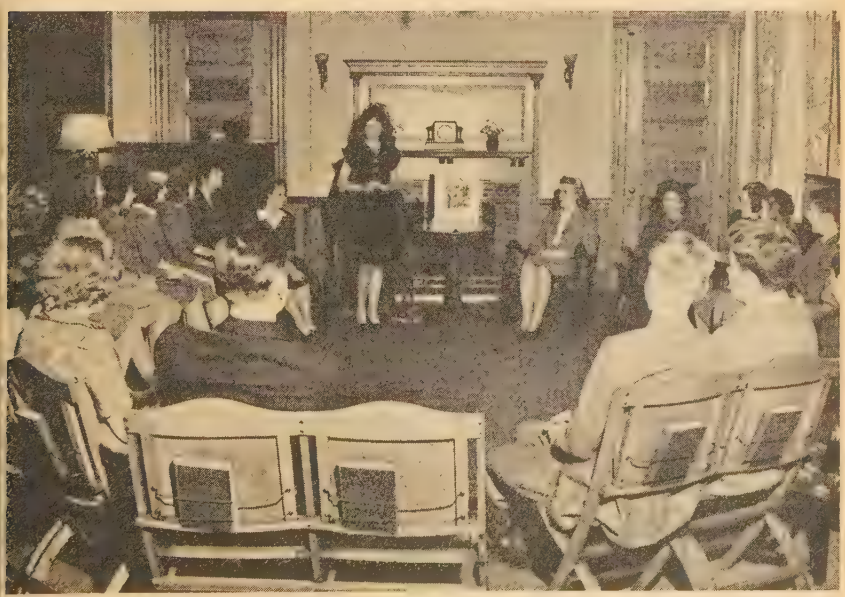
The real climax of the visit was Miss Moulton's Service of Dedication. The morning worship service was deliberately used for this occasion, as we wanted her service to be a part of our normal church life, rather than a special program for the interested few.

The sermon was delivered by Gifford H. Towle, of Vadala, India, a fellow missionary. He posed and answered the question of why Miss Moulton was going to India for the particular work which she planned to do. He described the many ways in which Christ alone, through his teachings and our missionaries, can meet the needs of the people of India.

The attendance of our church members at this service and their enthusiastic reactions since that time have served to strengthen our conviction that a project stimulates interest in the work of our churches. Many people have too vague an idea of the work done by their church beyond its immediate community. A project vividly presented brings a new conception of the many ways in which the church of Christ is at work in the modern world.

Some churches have hesitated to adopt projects for fear that support will be transferred from the established benevolence causes to the exclusive maintenance of the project.

Miss Moulton answers the young people's questions about work she will do in India



Your local church can link its life to a specific project of Christian missions at home or abroad as has South Congregational Church, Concord, New Hampshire. For full information, write to James E. Walter, the Project Department, 14 Beacon Street, Boston 8, Massachusetts.

We have learned that there is no danger of this when a project is carefully explained to the church. These are educational projects. Their control is not yielded to the sponsoring church but is retained by the boards which have been delegated to operate them. While it is hoped that projects may arouse our churches to increased missionary giving, the Missions Council is careful to recommend that churches continue to divide their gifts according to the apportionment plan of their State Conferences. To keep before the congregation a balanced concern for the whole missionary job, state and national projects should be adopted, as well as foreign projects.

One of the greatest gains brought about by a strongly-supported project is a sense of partnership between the local church and the work of that church beyond its own community. It helps us to remember that the whole enterprise of the church is our cause, that wherever our teachers, doctors, nurses and ministers go, there we too are at work.

We endeavored to express this sense of partnership in the brief Act of Dedication of Miss Moulton. The ceremony opened and closed on this note in the words of the minister:

"Our Lord Jesus Christ sends forth his followers in every age to carry the gospel to all mankind. This charge we undertake as we seek to speak of our faith and to practice his way wherever God has placed us in his world. . . . In behalf of this congregation I assure you that we rededicate ourselves with you to the work of Christ, and that we shall support you by our prayers, our labors and our gifts as faithful members of his church on earth."

Mr. Nicely is minister of South Congregational Church, Concord, New Hampshire, and a member of the Project Committee of our Missions Council.

THESE CHURCHES HAVE RECENTLY ADOPTED MISSIONARY PROJECTS

1. **South Congregational Church, Concord, New Hampshire**
   Ellen Moulton, R.N., Wai, India

2. **First Congregational Church, Hollis, New Hampshire**
   A native pastor in the Philippine Islands

3. **First Congregational Church, Norwich, Vermont**
   Building a $100 village school in Africa

4. **Mount Vernon Congregational Church, Boston, Mass.**
   Mr. and Mrs. Duane V. Waln

5. **East Congregational Church, Springfield, Massachusetts**
   Share in support of Foochow Mission, China

Your church, too, can adopt a specific project of Christian missions at home or abroad as have these five churches. For full information, write to James E. Walter, Project Department, 14 Beacon Street, Boston 8, Massachusetts.

This is the minister's

OPPORTUNITY

to lead the way to wider horizons of Christian life

E. PAUL SYLVESTER

IN our Congregational polity the minister is not one set apart. We have no priesthood of exclusiveness or of special prerogative. The minister is one with the congregation; all are seekers after truth and light. Whatever authority he may have is not handed down from above but is won by his own personal sincerity in living, his clarity in thinking and his ability in leading his people out into wider horizons of religious sensitivity and response.

Every minister who is at all worthy of his calling is everlastingly conscious of the high responsibility resting on him to keep his own channels with the Eternal clear and open and his approach to his people humble and direct. It is no light matter to endeavor to interpret the will of God in these difficult days.

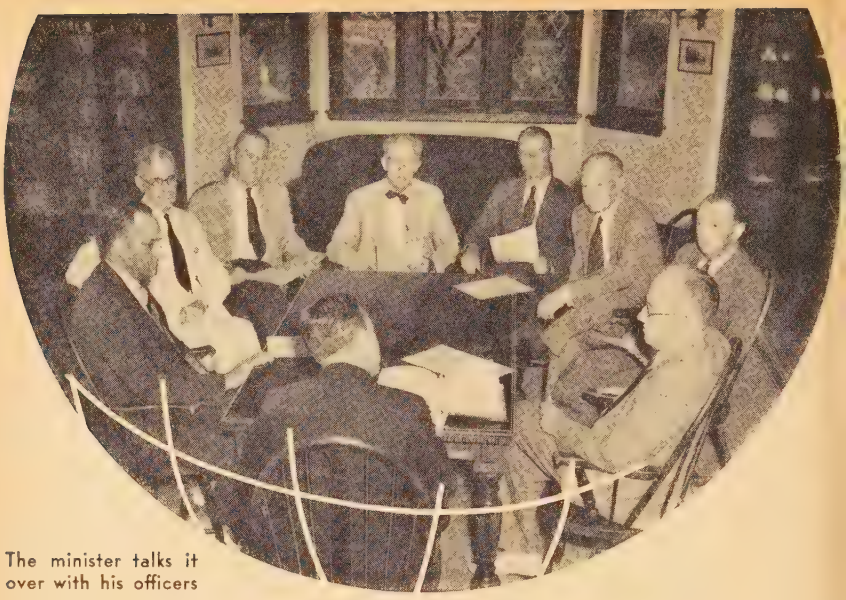
At best we sometimes fail to meet our responsibilities. The issues are so large and our vessels are so frail! However, we believe that we work not alone and that as we seek diligently, we shall find, and that as we approach the grave issues of our day, the way shall be opened.

But whether we are worthy or not, it is a fact that "the minister leads the way" for his congregation. It is exceedingly difficult, if not impossible, for a congregation to rise higher than its spiritual understanding or its sense of service or its horizons of sharing than the level its minister has attained. In those churches where there is an alert spiritual response to needs and opportunities—both personal and social—you will find a minister who is alert to these things.

We sometimes hear ministers who complain that their congregations are so complacent and lacking in vision. This is too often true, but whose fault is it? There is certainly congregational responsibility involved, but ministerial responsibility, or lack of it, is an even greater factor. Either the minister has no fire within him or the fire has gone out.

1. *The minister leads the way in prayer.* If the minister does not feel in his own heart the awareness and the presence of God, he can never lead his people to these high experiences. If the minister does not know the discipline of prayer, he cannot expect his people to know it. If the minister does not know how to worship, he can never lead his people into a real worship experience, no matter how well planned his services, how beautiful his sanctuary or how effective his choir.

2. *The minister leads the way in social sensitivity.* The minister must always be fully cognizant of all matters pertaining to social action. He must sense the social needs of his community and seek to make his



The minister talks it over with his officers

people conscious of them. He must open their eyes to economic injustice, racial discrimination, and the tragedy of home deterioration. One of the best ways for a minister to start making his people socially conscious is through his prayers in the services of worship. Our attitudes determine our actions and our prayers should help us to form our action patterns. If a congregation is content socially, it is because the minister is willing to let the economic and interracial status quo go unchallenged. The minister may feel his congregation's lag in this field stronger than elsewhere, but he must continue to lead the way.

3. *The minister leads the way in magnifying the church.* If the minister has a high concept of the church—in worship, in education, in sharing—his people will come to have a high concept of the place and mission of the church also. The minister needs to lead the way in raising the standard of church membership. It is too easy to join a church, and the church is frequently too lax in permitting non-interested people to continue in full membership. If Christian discipleship means anything, it is up to the minister to lead the way in emphasizing its importance and in making it real. It is easy to preach high standards regarding church membership, and to practice inferior ones. The church loses by it—even though its membership increases.

4. *The minister leads the way in his church's sense of mission.* Many churches are ingrown; they think and act in terms of their own religious need. The minister must make his church extrovert. Church people must understand the significance of the truth that every church is the product of missionary interest and giving. The minister must lead his people to sense this high heritage and to rise to their full responsibility in their day. Some ministers are afraid

nat wider benevolence sharing means ess money for the church at home. This is far from the truth. Churches haring most generously in the world-ide work of Christ have no difficulty n financing adequately their local rograms. Spiritual mathematics o not operate by the same laws as ecular mathematics. If the church to have a world-wide vision it is ndamentally the minister's respon-bility to lead the way. Missionary mnolence in the local church is in no mall part ministerial drowsiness.

These are days when the world and ne Christian church stand at the atershed of history. Time runs out r those who are content to muddle rough. The tides can carry human ffairs dashing aimlessly over rocks nd barriers to become only foam. o much of life in general, and the nurch in particular, is only foam. It the minister's opportunity now, s never before, to lead his people to the long channels and "still aters" of God's love, that they may know the deeper meaning of prayer, Christian action which recognizes no barriers of color or of creed, the urgency of the world-wide mission of those who name the name of Christ and the place of the church as the instrument of God to hold the world together so that the brotherhood of all men may become a reality.

Let the minister lead the way.

Dr. Sylvester is minister of Pilgrim Congregational Church in St. Louis, Missouri and Chairman of our Missions Council.

Illustrations by courtesy of the National Council of the Protestant Episcopal Church.

CONTRIBUTE TO THESE STRATEGIC POSTWAR NEEDS AND OPPORTUNITIES THROUGH AN EXPANDED SUBSTANTIAL AND COURAGEOUS INCREASE IN APPORTIONMENT GIVING IN THE EVERY MEMBER CANVASS, OR BY A SPECIAL OFFERING IN YOUR CHURCH, OR BY A DIRECT GIFT TO OUR AMERICAN BOARD FOR FOREIGN MISSIONS AS A SPECIAL CONTRIBUTION TO THE POSTWAR EMERGENCY PROGRAM. SEND THIS GIFT TO THE AMERICAN BOARD, HAROLD B. BELCHER, TREASURER, 14 BEACON ST., BOSTON 8, MASS.

nd here he presents it
his church committee

What is the Unit Plan?

FRANK J. SCRIBNER

A SHORT time ago the editor of this magazine turned over to me a letter that he had received commenting upon an article about the Unit Plan. It said, in effect, "That was a very interesting article, but what is the Unit Plan?"

That brought me up short. I had fallen into the common error of those who have a project very much on their minds. I had taken it for granted that everybody knew all about it!

This time I am going to the opposite extreme. I propose to use this page in writing about the Unit Plan as if no reader had ever heard of it.

The Unit Plan is the method by which Congregational Christians maintain the Original Plan annuities of the Annuity Fund for Congregational Ministers at their projected maximum amount.

In 1914 the Annuity Fund for Congregational Ministers instituted a retirement plan for ministers and their widows. This plan was closed to new applicants in 1921, but there are still 1,088 members remaining in it. It undertook to provide for every member who completed thirty years of service an annuity of $500 per year, with sixty per cent of that amount continuing to his widow after his death.

Every member of the Original Plan paid sufficient dues to provide him with $100 of the projected $500 annuity. The rest was to come from endowment income, current gifts from the churches and other sources.

The 1940's brought the Original Plan to its peak load. And there was not money in sight to pay the projected annuities. The part that was to come from members' dues was perfectly safe. The part provided by income from endowment (Pilgrim Memorial Fund) was also secure. But the current giving from churches and individuals had fallen far below the amount projected and was far below the amount necessary to continue the annuities at their maximum of $500. Out of this situation the Unit Plan was born.

The Unit Plan was launched in 1942 as an effort to secure $1,200,000 in the space of ten years, and thus maintain Original Plan annuities at their full amount during the years of maximum need.

At that time there were 1,200 members in the Original Plan. It occurred to someone that $100 for each of these 1,200 members each year for the ten years contemplated would meet the $1,200,000. It was decided to seek gifts in "units" of $100, hoping that 1,200 unit givers could be found to match the 1,200 Original Plan members.

Naturally, the Unit Plan has not worked out in every detail as contemplated. Almost at the very beginning the Unit Plan Committee expanded its idea of possible givers from 1,200 to many times that number and made it clear that gifts in smaller amounts than the $100 unit would be gratefully received.

But the thing which has not been revised is the fundamental need which the Unit Plan was instituted to meet. As it succeeds, minister annuitants under the Original Plan will continue to receive $500 a year and widow annuitants $300 a year. If it fails, they must receive less. Thus when we appeal to churches and individuals for Unit Plan gifts, we are appealing on behalf of men and women whose incomes from the denomination are pitifully small and for whom a reduction would mean unspeakable tragedy. Unit Plan gifts may be sent to your State Conference office or to The Unit Plan, 287 Fourth Avenue, New York 10, New York.

ABOUT PEOPLE ABROAD

All of Them Remembered Me! Major Sherwood F. Moran, U. S. Marine Corps, formerly of the Yodogawa Neighborhood House, Osaka, Japan, visited his old haunts while on occupation duty and got a royal welcome. He found that the Neighborhood House miraculously had escaped danger, although all around it was desolation. The children recognized him and ran beaming to meet him. Four of the Shinkawa family posed with him in front of the Neighborhood House while a photographer from the Osaka *Asahi* took their picture. The children's own home, just across the street, had been destroyed by an incendiary bomb.

Dorothy P. Cushing

Major Moran is now on terminal leave in the United States.

God Giveth the Increase. The wrong way and the right way of farming were graphically portrayed to an enthralled rural audience in Mt. Silinda, Africa, through an actual demonstration on an outdoor stage. After the presentation, the soil, the seeds, the tools, the animals and the tillers of the soil were presented for Christian dedication in an impressive service. This beautiful custom, which fits in with the African sense of the dramatic, has been followed for several years in Mt. Silinda with increasing interest each season.

The Seed of the Martyrs. In the historical village of Husinec, Czechoslovakia, stands the John Huss Memorial Chapel. Not many months past it was filled with American soldiers and a chaplain who listened to J. H. Zelinka, husband of Margaret Porter Zelinka, daughter of a distinguished American Board missionary. The Zelinkas and other Czech Christians have been through deep and dangerous waters and greeted with joy the American chaplain and G.I.'s. "What Luther was to the Germans, Calvin to the Swiss and Knox to the Scotch, Huss was to the Czechs," said Pastor Zelinka.

Said Donald Nelson. "I have been in China. I think the word for me was 'emissary' rather than 'missionary,' but the two words sound a good deal alike and the work is similar too.

I wish I could report as much success for American diplomatic missionaries as I can for her religious ones. . . . We haven't done as well in America as our missionaries have done abroad. If we are going to ask people to go abroad and teach the claims of our religion and democracy, it is about time we start practicing them here at home. The Bibles we send abroad aren't the only ones that say 'Love thy neighbor.' It is in the ones we have here at home, too." (From the keynote address by Donald Nelson given on the Columbia Broadcasting System series, "My Brother.")

We Note With Interest That

. . . in Washington Katharine Merrill of Matsuyama, Japan, who has been serving with Military Intelligence, recently faced General Ennis and two colonels. Said the General: "Well, Miss Merrill, this is your day!" Then he pinned on her the commendation for meritorious civilian service.

. . . in Kawaiahao Church, known as the "Westminster of Hawaii," Eleanor Wilson, bound for Kusaie, Caroline Islands, was ordained on February 24, 1946, by the authority of the Oahu Evangelical Association. The Rev. Allen Hackett preached the ordination sermon and Hawaiian and Japanese pastors participated in the service.

. . . The Rev. Samuel Devapragasam of Madura, India, one of the International Seminar team now in America, was recently received into an honorary membership in the Wellington Avenue Congregational Church of Chicago, of which William Clark, son of Dr. Alden H. Clark, is the minister. Mr. Devapragasam was also installed as the representative of that church in India. "A great and real spiritual experience," he says.

. . . Grace H. Stowe, formerly of Kobe College in Japan, and since 1941 teaching in Capron Hall School for Girls in Madura, India, writes that the students designated their total Christmas gift to Kobe College this year.

. . . Dr. John Dube, son of a chief who relinquished his rights to become a Christian minister, died in February at Phoenix, South Africa. Dr. Dube, who founded Ohlange Institute, was a recognized leader of native opinion in Natal, and the only native to receive an honorary degree from a South African university. He was educated at Adams College and served for some years under our American Board.

. . . after eleven years of distinguished service to Adams College, South Africa, Dr. Edgar H. Brookes has resigned to enter full time public life as a member of the Native Affairs Commission. Even while principal of Adams, he was a senator for the Bantu people and will retain this position. In a final message to Adams students he warned against "irresponsible criticism of other races or other groups," deeming this "a definite contribution to the renewal of war." Dr. Brookes faced squarely the issues that made for bitterness on the part of the African, but added, "I myself am staking my whole life, my whole career, such as it is, on the feeling that better things can be obtained from Christ's way and that Christ's way is something which produces results."

. . . Pattie Lee Coghill, a member of the India deputation, laid the cornerstone of a new hostel in Madura, India. It was the gift of Dr. and Mrs. John X. Miller, for thirty years missionaries in India and now retired in that country. It is named Miller Lodge.

. . . missionaries are on the receiving end as indicated where

oe Moulton of Ahmednagar is seen, bove, having his hand dressed by Dr. Indirabai Londhi and a nurse of ur Vadala Hospital.

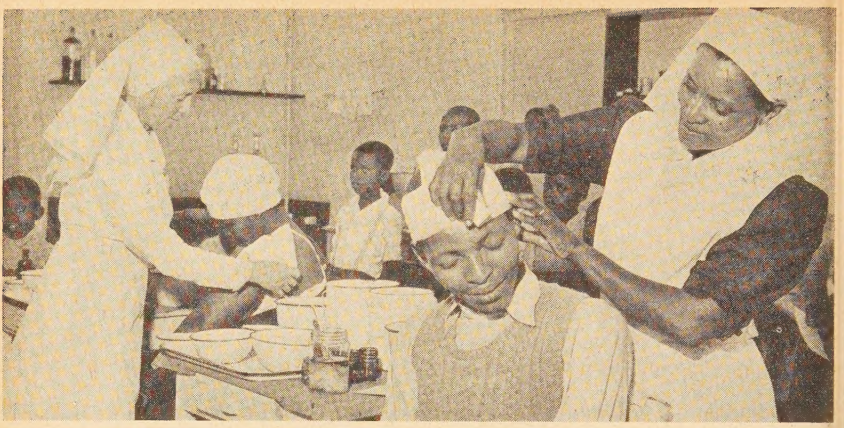
THE CHAPLAIN'S CORNER. Chaplain Bruce E. Gideon writes from the outh Pacific that the Marshallese Bibles and hymnals which he requested have arrived. The Marshallese people have wound themselves round his heart strings. "Among he treasured memories of my life," e writes of his work with them.

Chaplain W. D. DeVoe reports he happy association of American .I.'s and Kobe College students in apan. The young people sang together in a Christmas broadcast, a ecording of which the chaplain is ringing home. "The value of Christan missions has been very forcibly rought before all of us. If American eople could visit Kobe College and lk to the faculty and students they ould realize how great a contribuon the American Board has made rough its faithful missionaries and ie generous gifts of its denominaonal constituency."

Chaplain Eugene A. Turner, Jr., rst Marine Corps, writes that in eking he visited Dr. Hugh W. Hubrd, formerly of Weishien Japanese Internment Camp, and Louise Meebold, also an internee. He found them on the job. Miss Meebold, he said, had spoken to the men of his regiment, both formally and informally, "and had done a great deal to increase their appreciation of what missions and missionaries are doing."

From down Kusaie way, Micronesia, Chaplain J. R. Baird reports that King John maintained his post when the first election since 1910 was held just before the Navy pulled out.

Fifteen years of medical service in the Philippines during which he healed men's souls as well as their bodies preceded war service as a Navy commander for Dr. Herbert C. Brokenshire. He went through the hell of Manila and Cavite and over two years in Japanese military prisons. On October 24, 1944, he went down on the bombed Japanese prison ship en route to Japan. Word had come of his skill and Christian character as demonstrated in prison. A paper written by him and found on Corregidor spoke always of the bravery of others and never of himself. The Prudential Committee of our American Board honored him in a special memorial service last March 5, "A Christian Doctor—'Mission Accomplished.'"



Down With the Opium Devil. Thirty bonfires rolled vicious black smoke toward the heavens over Peking, China. China is again trying to stamp out the opium habit fastened once more on her people by the Japanese military. The bonfires, lighted in a public ceremony at which were the mayor and other officials as well as the commanding officer of the United States Marines, was also witnessed by Alfred D. Heininger, who has just returned to China. He sat as a representative of the Congregational churches of North China when the "burning" was being planned. Some three billion dollars' worth of opium went up in smoke. Chinese who have acquired the habit were allowed a set period in which to cure themselves. After that time the government planned to enforce the antiopium laws. As the tall columns of black smoke swirled upward, the crowd yelled and applauded, saying, "The opium devil is leaving."

The Hands of Mercy. The first patient to walk into the brand new Alexandra Health Center Clinic in Johannesburg, South Africa, was an expectant mother. What made her visit spectacular, however, was the fact that she was a donkey and that with her she had a retinue of five others! Nurse Ruth C. Cowles (extreme left) is revelling in the new buildings. According to the Johannesburg *Star*, 66,662 patients attended the clinic last year and over 700 babies in one month were brought to the baby clinic. The University Medical School sends its senior medical students (white) to the health center for clinical experience. These young men are learning far more than medicine through these contacts with the Bantus.

They Reached Their Destination. Walter C. Tong, Frank J. Woodward, James F. McKinley and Dr. M. J. W. White are in the Philippines. Ellen Moulton, R.N., and Dr. Max H. Harrison are in India. Mr. and Mrs. Duane V. Waln are in Africa, and Harriett M. Summerville is in Portugal, en route to Africa, for language study.

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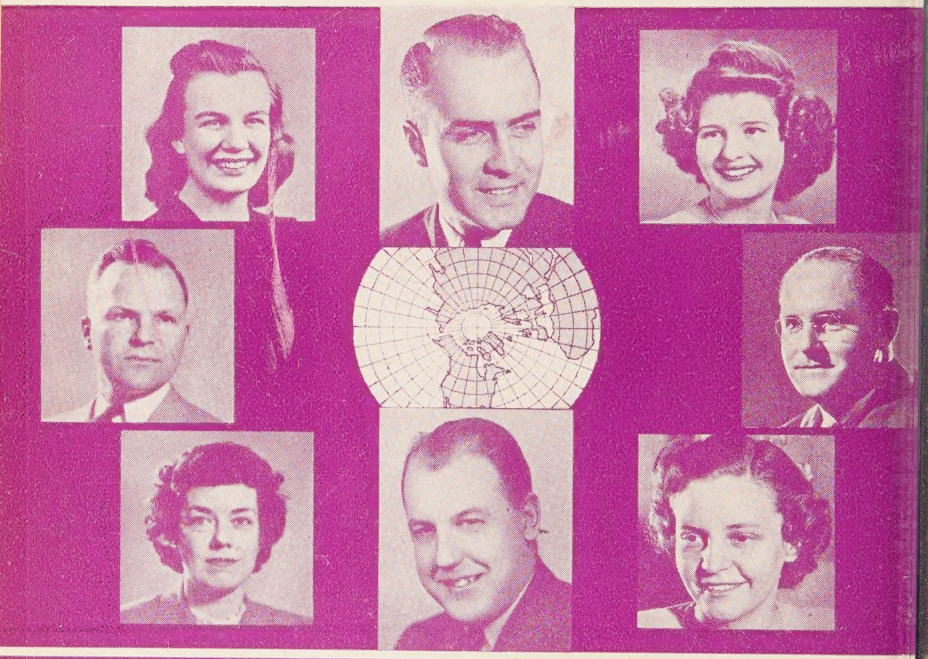

These global-minded young people, who volunteered in 1946, have been appointed foreign missionaries of our Congregational Christian Churches. During the next three years, we must send out 194 new workers—nurses, doctors, ministers, educators, social workers. Will you be one? To prepare and support these 194 new workers on the foreign field our churches at home must increase their benevolence giving that Christ's ministry may be extended around the world.

Loy L. Long

Candidate Secretary of the American Board for Foreign Missions

14 Beacon Street **Boston 8, Mass.**